3: Low G-5 (1844-1847) 1848
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224 the pigs, in hurrying down the declivity, often receive them in the breast, and being thus staked, soon bleed to death, and are discovered by the Dyaks. The smaller kinds of game, such as porcupines, palandok, or mouse-deer, small pigs, pheasants, and partridges, are caught in springes, and by those alone a clever woodsman can daily supply his family with this kind of food in abundance, the cord made use of for the [283] springes is of their own manufacture, very fine and strong; it is made from the inner bark of several kinds of trees. They have also cage-traps, into which the squirrels and mouse-deer are attracted by choice food, and which fall upon and detain them. Pigeons 223 and other birds are caught with springes and bird-lime placed in the trees which they frequent for food, particularly the different species of 'kayu ara' (Ficus), which are very abundant, and on which the many species of these birds delight to feed.

278 226 824 A practice of fishing, used by the Dyaks of all descriptions, and which has been observed also of the natives of South America, with whom these people have many things in common, deserves particular notice. It is called fishing with tuba, and is thus carried on: large quantities of the tuba being collected, which is the root of a climbing plant (Menispermum), though the same effect is produced by the fruit of a tree grown extensively for that purpose, the tribe intending to fish proceed in their boats to the mouth of a small river, or creek, which has a bar

5: Roth E-4 (no date) 1892 OC6 Iban OC6

the spring bow is called, consists of a single bamboo lance attached to an elastic stem. This lance is laid in a horizontal direction above the ground about the height of the animal it is intended to transfix. A sapling bent for the purpose forms the spring by being held back; a string crosses the path, the least touch of which loosens the spring and forces the bamboo in a straight line across the path and consequently through the animal that may happen to be passing. 224

The *nklubang*, or pitfall, is another common contrivance to impale game. The bottom of the pit is staked with bamboo or iron-wood spikes, and the opening is covered with twigs and leaves so as to be in no way distinguishable from the surrounding vegetation.

Deer snaring.—The *jarieng* is also in use among the Dyaks, the idea being borrowed from their neighbours the Malays. The object is to drive the deer into the meshes of a net and to kill them before they can break through. This sport requires nerve and a quick eye to avoid ugly wounds from the hoofs and antlers. The *jarieng*, as this net is called, is simply a long cane cable with a continuous series of cane loops or nooses depending from it, and standing five feet high; if a single cable be insufficient, two or more are joined together until the required length is attained. A bend of the river is selected where the deer are known to lie hid. The net is then stretched across the narrow neck of land, and upheld in an upright position so as to intercept the stampede into the bush. The party then divides, some to watch the net, others to drive the deer towards it. This they do simultaneously from both sides of the point, yelling and shouting with all their might and barking like dogs to rouse the game. The startled deer spring from their coverts, and bounding towards the forest encounter the net and get entangled in its meshes. Before they have time to extricate themselves they are despatched by the watchers. This sport can be followed in the night time as well as in the day time provided there be moonlight.

Springes.—The smaller kind of game such as porcupine, pheasant, partridge, jungle fowl, &c., are caught in springes, and by these alone a clever woodman can supply daily his family with this kind of food in abundance. The cord made use of for their springes is of their own manufacture, very fine and strong, and made from the inner bark of several kinds of trees. They have also *cage traps*, into which the squirrel and mouse deer are attracted by choice food, and which fall upon and detain them. Pigeons and other birds are caught with springes and *bird lime* placed in the trees which they frequent for food, particularly the different species of *Kasu ara* (ficus) 223

5: Roth E-4 (no date) 1892 OC6 Iban OC6

223 which are very abundant and on which the many species of these birds delight to feed.

411 The *sumpitan*.—Great accuracy is shown in the way in which this tube is drilled out of a hardwood shaft some seven or eight feet long. Among the Punans it is common to destroy wild boar, deer, &c., with the darts.

224 *Pig sticking*.—Once a year, when the falling fruit is thickening upon the ground and the pigs have cleaned out one side of the river, they instinctively take to the water and endeavour to reach the opposite bank. The natives know when to expect this wholesale movement on their part, and as the time draws near they form parties to waylay the pigs at various points. They wait patiently for days together, and are rewarded ultimately by spying a herd issue from the forest and plunge into the stream, following their leader in a dense compact mass. When they are well in the current the canoes dash into their midst, sticking them right and left, making enormous bags. As the swine have been feeding upon fruit for some time past they are fatter than usual and their meat is better flavoured.

825 224 *Crocodile hunting*.—From superstitious motives the Dyaks do not interfere with the crocodile until it has developed a man-eating propensity. They then turn out in a body and make war upon the race and slaughter it wholesale. They take the heads and hang them up over the fireplace side by side with the cluster of human heads which depends from the roof. When the Dyaks of Pulo Pisang lost one of their number a few years ago they made a war path and killed sixteen crocodiles in revenge, and when Avan Nyipa, of Batu Gadiang, lost his wife, the Kyans and Sebops turned out *en masse* and destroyed thirty within a month. They probe the bottoms of the pools and other likely places with long poles and compel them to rise to the surface and despatch them with their spears. The Undups believe, or affect to believe, that the crocodiles are partial to their tribe, and they are therefore reluctant to slay them. They say that once upon a time when the king of the crocodiles fell ill and was sick unto death an Undup medicine man was fetched to cure him, and received as his reward a distinct promise of immunity from ravage for himself and his tribe for evermore, notwithstanding which, however, an Undup woman was afterwards seized, but the monster let her go when she screamed out. She was rescued by her friends, who declared that the brute mistook her at first for a Sakarang, but let her go when her voice proclaimed her to be an Undup.

224 The ordinary way to take a crocodile is with a baited wooden hook and slack cable. The most irresistible bait is the carcase of a dead monkey (dog or fowl will do), and the more over-

136 Keretau opposite Sibu (Hose 1927-90), and the presence of macaques, gibbons, lorises, the proboscis monkey, and crocodiles in the District.[5] These animals are rarely encountered for they have been captured or killed by men who have entered the area, or they have fled into the upriver areas as the forest have been cut. Occasionally, honey-bears, wild pigs and deer are found and the last two damage rice crops, but in comparison to more protective forest areas farther upriver, the animal population in the Sibu District is relatively small and of minimal importance in the food quest of Ibans and others.

Smythies (1960) lists and describes more than 200 birds found on the island of Borneo. Of these, about two dozen are of economic or [223] ritual importance to the Ibans in this District.[6] In the former category are water-birds, pheasants, swifts, sparrows, hornbills and mynahs, the first three being trapped for food, sparrows being a serious pest to [787] rice crops, and the last two being caught to sell. Birds in the latter [178] group comprise the seven omen birds (Freeman 1960) and are important

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[5] For more complete listing of animals see Banks 1949 or Low 1968.

[6] These include the following of economic importance: burong engkeruak, ruai, simpidan, chinggil, sengayan, pipit, entelit, kenyalang and tiong; of ritual significance: Ketupong, bubut, kuchai, tandok ulat, nendak, embuas, beragai, papau, bejampong, and pangkas. For English and scientific names see Smythies.